THE CIRCULAR.

PUBLISHED WEEKLY,

TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."-Daniel XII, 4.

AT TWO DOLLARS PER ANNUM.

VOL. III.

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LMINGTON, Del. FRIDAY, February 4, 1825.

NO. 40.

THE CIRCULAR. Is Published every Friday, AT NO. 97, MARKET-STREET, WILMINGTON By Robert Porter,

AT TWO DOLLARS PER ANNUM .- PAYABLE AT THE EXPIRATION OF THE FIRST SIX MONTHS. -ANY PERSON WHO PROCURES SIX SUBSCRI-BERS. AND WILL BE RESPONSIBLE FOR THE PAYMENT, SHALL BE ENTITLED TO A COPY.

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MIDDLETOWN INN.

Mount Joy

For private sale, that well established Taverr in the village of Middletown, New Castle Coun-ty, and State of Delaware, now in the occupancy of Mr. Daniel Haines; the building is of brick, large and commodious, with four rooms on the lower, and five on the second floor, with a good kitchen, having a cellar under the whole; commodious stabling, carriage-house, and other necessary out buildings, all in good order, having lately undergone a thorough repair; together with three acres of land attached to it, in a high state of culture. The above property having been occupied as a Tavern for upwards of 50 years, renders it unnecessary to give a more miute description of it, being of course well known. Mr. Haines, who is now on the premises, (and who holds a lease of them for two years,) will show them to any person who may call on him. For further particulars apply to David Higgins, near Port-Penn, or to the subscriber in Wilming-ROBERT PORTER.

N. B. Also to be sold at private sale, five small houses, in the above Village; for which apply as above. Jan. 12, 1825.

> Just Published, A Biography

ILLUSTRIOUS CITIZEN, GEN. LAFAYETTE.

This brief Biography is derived from various authentic sources, which may be relied on. It embraces the detail of interesting vicissitudes of General La Fayette, from his embarking for America and the state of the rica, at 19 years of age, in his own saip, thro' the American Revolutionary struggle; his return to France; his active part in the cause of French liberty, his active part in the cause of French liberty. berty; his proscription by the Jacobins; his departure from his army; adventure; captivity and imprisonment for five years, in the German and Austrian dominions; with the wild and romantic attempts of a German and a young American, to rescue him from prison, &c. &c. down to the restoration of the Bourbons; his embarking for America, with the Resolutions of Congress, of Boston, New-York, Philadelphia, Baltimore, &c. &c.

Price 37 Cents-for sale at this Office.

LITERARY.

THE TRIUMPHS OF INTELLECT.

of a very superior production, discussing this highly interesting subject. It is a Lecture delivered in October, last, to the Students of Watterville College, by Stephen Students of Watterville College, by Stephen ings of getius have, like the protracted twinings of getius have a static like the protracted twinings of getius have a static like the protracted twinings of getius have a static like the protracted twinings of getius have a static like the protracted twinings of getius have a static like the protracted twinings of getius have a static like his have a static li

"Would you then enjoy the treasures of

science, you must early resolve to put forth

all your intellectual strength .- Having but

just commenced your literary course, you

must be, in some measure, ignorant of your intellectual powers; and you may never know the extent of them unless you are determined to try them by repeated efforts. ly tutor, who best knew his talents, ven-Students often ascribe the mediocrity of tured to predict of him was, "that he would them leave the blame, where it ought to be left, at the door of indolence. Your period for improvement is short: and if you resolving what you will do, you may sink one grand object of pursuit. And this object did not glimmer in their sight, as if half merged at the distant horizon; but it to the view of the curious traveller, to guide nes and Cicero, when they were mere boys at school, were fired with the spirit of ambition, and fixed upon the prize which they actually won. Alexander, in his childhood, grieved at every conquest of his father, because he thought that every such victory would detract from his own glory in conquering the world. So early had he settled his plan of future operation! Ciesar, before he was seventeen, was consecrated priest to Jupiter, and even then resolved to reap the brightest laureis on the field of Mars. Pope at the age of twelve, fixed upon his course of study, and determined that pletical merit should be the summit of his wishes. At the early period of sixteen he began his career for the highest meed in the this motto, "Inveniam viam aut faciam." hand of the Muses. Would you then be eminent, you must not only resolve to task your minds, but you must select the sphere in which you intend to move. I would not, however, wish you to narrow the basis of a liberal education, to favor any particular early resolved to accomplish three great pursuit; because this foundation is none too things, but o write the history of his own broad to support professional fame.—But country, a Latin Dictionary, and a Heroic still, as you do not possess that compass of mind, and that versatility of genius which will enable you to excel in every branch of science, you must, if you would make the most of your talents, direct them to some one specific field of action. Have you gigantic strength of body, you will not therefore fancy, that there are no limits to your power, and that you can overthrow the Andes, or carry off the Alps. Have you made great advances in the study of nature, you must remember, that your capacities are finite, and never presume, that you can open the whole arcana of heaven. Some, to gratify their vanity in acquiring the fame of universal scholarship, have wasted their powers upon vast and diversified regions of science, "just as some ambitious heroes have lost their empire by aiming at univer-sal conquest." Concentrate then your powers, and be content to cultivate a limited portion, and your literary harvest will be much more abundant, than if you should scatter your strength over a wider territory, than you can well improve. While Pope confined his attention to his original object, he was successful: but when he divided his powers, and attempted to vie with painters, he failed, and at once, betrayed mista-

Be not soon discouraged, if at first you make but slow progress. Students are often disheartened because their first ad-vances are slow; especially if they are out-Hence obstructions retired before him, as

ken pride and ungrateful vanity.

stripped by minds of a quicker expansion. feeble beasts flee before the fion of the for Some capacities are free soils, that promptly yield a light crop with but little labor, others again are like lands of a more fixed We have been favored with the perusal character, that must endure a severe proof a very superior production, discussing cess of culture before their strength can be when a school-boy, could not write the ble oscillations; but settle early on the short themes allotted him by his master, point of rest, that the whole power and fire and it seemed to him a perfect mystery how any of his mates could perform the task. Yet by persevering application he gained a high rank among theological writers. Dr. Reid in his youth gave no indications of his subsequent eminence.-All that his earturn out to be a man of good and well wear-

Let no formidable obstructions shake od for improvement is short: and if you your courage or cool your zeal. It seems waver through the morning of your life in to be the purpose of Heaven, that we shall gain nothing durable and of high value withinto the imbecility of old age, and leave all your late designs unaccomplished. Most men of distinction early settled upon some ed from its bed, by great effort, and then it ime ago published under the separate titles. must feel many'a blow before it will present the charms of Venus de Medicis. Gold, the richest metal among currency, is sunl rose up before them in a commanding atti- in deep and sickly mines, and must be raistude, as the lofty pyramids of Egypt loom ed with great toil, and then pass through many a wearisome process at the mint, him over its extended plains. Demosthe- before it receives the coiner's stamp. Diamonds, the richest of gems, are fast bound between layers of rocks, and must be pried out tin levers of iron, and then vast expense and labor must be endured to bring them to the polish of a first water Diamond. Can you then 'expect to be put into the possession of the invaluable treasures of science without toil and patient research? About two hundred years ago, what various and conflicting opinions prevailed on the subjects of natural philosophy. - Upon what a chaotic world did Bacon commence his labors! how dark and formidable the pros-pect before him! Yet he was not disheartened, though he was so sensible of obstructions, that to some of his works he prefixed

> Would you enjoy the triumphs of intellect, you must attempt great things and expect great things. Upon this principle acted the immortal Carey and his associates in their missionary enterprise. Milton country, a Latin Dictionary, and a Heroic poem, and from this purpose nothing could divert him, no, not even the loss of his eyes. Pope at the age of twenty-five resolved upon his great work of translating Homer's Iliad, and in the space of five years he completed his design to the admi-ration of the literary world. Dwight, it is said, resolved, in his juvenile years, to become the head of Yale College, and of this object he never lost sight until he was elevated to the presidential chair of that Seminary, where he presided for a series of years with such distinguished ability, as spread his fame over both the western and eastern world. Think not that you will ever do much by mere accident. You must design to be something, and labor with unremitted assiduity to accomplish your purpose. Two things are necessary in any great undertaking, namely well concerted plans and underlying perseverance in exe-cuting them. When ability to counsel, and excellency in working meet in an individual, they form the great character. But they are sometimes found separate. Charles the first was able in the cabinet, but irresolute in practice. - In planning he shone as a wise statesman, but in the field of action he was a wavering and feeble Prince. But Cromwell possessed a mind both strong and elastic. When he had fixed on his course. he pursued it, with all the majesty of sel

est. It is curious to see how obsequiously opposition will give way, and bow around an invincible character, as if conscious of the folly of contending with a spirit, that best spirits in vexations balancings, in feepoint of rest, that the whole power and fire of your mind may be spent in the successful accomplishment of your well concerted measures. The mighty soul of Cæsar was hugely agitated on that night in which he should convey his troops over the river, which divided Italy from Cisalpine Gaul. The boldness and the peril of the enterprise, the dubious and momentous result of times, mistake in selecting the spot, where to lay the burden of their complaint? Instead of impeaching the liberality of their Maker in the bestowment of his gifts, let them leave the blame, where the lam is gifts, let them leave the blame, where the lam is gifts, let them leave the blame, where the lam is gifts, let the disconnected to grow up to Herculean strength, and to philosophise upon the be cast," than he immediately crossed the Rubicon, and rested no more till the strength and done upon the material. pey should rule the Roman world."

> GLOBE AND EMERALD, is a weekly ournal published simultaneously in Newwhich are now combined. Extracts will be made from the best and latest periodical publications in Europe; and the Editors' own opinions shall be always boldly avowed-they profess to belong to no partythey however, highly value the free institutions of this happy country. The GLOBE and EMERALD; will be particularly interesting to all the natives, descendants, and friends of Ireland. The affairs of the United States will not be overlooked:

The Globe and Emerald is printed on an imperial sheet, in quarto-price \$4 per an-num, payable half yearly in advance.

* Correspondents and subscribers in New-York and weinity, and to the eastward and northward of that city; will please to communicate with T. W. Clerke, No. 330 Broadway, N. York; and those residing in Philadelphia and vicinity, and to the southward and westward, will please address J. Mortimer, No. 74, South-Street. All letters must be post paid.

* * Subscriptions received at this Office.

A NEW SCHOOL. Mr. Davenport,

Respectfully informs the citizens of Wilmington, that he has lately opened a SCHOOL for Boys, in the room adjoining the Second Presbyterian Church, in this town: in which will be taught all the various branches of an English education. Scholars will also be admitted in the study of the Latin language—and Globes furnished for those advanced in Geography. The Catechisms of the different Churches will likewise be taught to those scholars whose parents may wish it.

Particular attention will be paid to the moral deportment and chaste conversation of the pupils. Mr. D. being a stranger in Wilmington, re-

spectfully begs leave to offer the following letter of recommendation, selected from a number in his possession:

"COVENTRY, (Conn.) Sept. 21, 1824.

"This may certify, that the bearer, Mr. Bishop Davenport, sustains a good moral and christian character; that he has spent several years in the employment of instructing youth. I consider him uncommonly well qualified for this employment: and as possessing a very happy talent for teaching and managing a School; and am persuaded, that he will not disappoint the highest expectations of those who may employ him as an instructor.

"CHAUNCEY BOOTH, Paster of the " 1st Church in Coventry.

THE PRICES OF TUTTION, ARE : For Reading, Writing & Arithmetic, \$4 per qr. English Grammar & Geography, 5 The above, with the use of Globes, 6 The higher branches, Nov. 12, 1824.

Blanks & Hand-Bills Printed at this Office.

REVIVALS.

REVIVAL OF RELIGION AT ALL THE AMERI-CAN STATIONS IN CEYLON.

In the Missionary Herald for January, (says the Christian Gazette) is an account of a revival of religion at all the American missionary stations in the island of Ceylon. A letter from Mr. Winslow, to his friend in Boston, contains the particulars of this outpouring. The following is a condensed abstract.

Tillapally. On the 18th of January, near the close of the morning service at Tillapally, Mr. Woodward observed some of the boys to be peculiarly affected by what was said. The next day, being unwell, he sent for Mr. Winslow, who repaired to Tillapally in the afternoon, and found 7 or 8 of the boys manifesting much anxious concern for their spiritual welfare, and others more or less serious. Most of them belonged to the boarding school.

The serious inquiry continued to increase till all the members of the school, (about 40) the domestics of the family, and 2 or three schoolmasters, were among the inquirers. The result was, that most of the older boys and two girls gave pleasing evidence of a change of character.

Odoovi'le: Mr. Winslow returned to Odooville, impressed with the importance of looking for a similar blessing on his own station; and, a similar blessing was granted. Some were much affected, and tears began to flow from those unused to weep.

Batticotta. The monthly prayer meeting was held at this place on the 2d of Feb. at which most of the missionaries of Jaffna district, together with J. N. Mooyart, Esq. and some others were sent. Mr. Winslow observes:

"It was a day ever to be remembered. The brother who was leading in prayer was so much overwhelmed with a sense of the Divine presence, that he could scarcely proceed. The same influence was felt by all."

· Manepy. The next Sabbath was a new day at Manepy. The holy Supper was celebrated, and an adult baptized and admitted to the church. The serious lads from Tillapally and Odooville, were there; also Mr. & Mrs. Winslow. Mr. W. adds:

. " During the sermon and ordinances, the Spirit of God was evidently present; and when, in the afternoon, the children and youth of the boarding schools of that and the other stations, came together, an affecting scene was exhibited. Many were in tears. More than 30 expressed a desire to forsake all for Christ. The Lord has since carried on the work, till, in a school consisting of about 45 boys, many of whom are young, nearly half profess themselves to be the Lord's.

Panditeripo. But a more remarkable visitation was yet to be experienced. This was at Panditeripo. On the 12th of Feb. while Mr. & Mrs. Scudder were absent, & after the boys had gone to their room, and were about to lie down to sleep, Whelpley (a native member of the church) was induced to exhort them most earnestly to flee from the wrath to come. They were roused, and could not sleep. By little companies they went out into the garden to pray, and the voice of supplication was soon heard in every quarter. It waxed louder & louder, each one, or each company praying and weeping as though all were alone. More than 30 were thus engaged in a small garden. The cry was, "What shall I do to be saved ?" and, " Lord, send thy Spirit."

Central School at Batticotta. Several of the serious lads at Tillapally, visited this Seminary, and conversed with the youths there, with good effect. About ten of the youths expressed a determination to forsake all for Curist. The good work in this school continued at the time Mr. W. wrote.

"The next Thursday was our quarterly meeting and communion, and was such a day as we have never had before. The sermon was from the text, "Bring ye all the tithes into my store-house," &c.

Juffna. "Since then an awakening has commenced in Jassina, where we have all been, and attended meetings more or less ; and the prospects there, are still very encouraging.

"Last week we had a most revived season of prayer there, in the house of J. N. Mooyart, Esq. who had called together all his Christian friends to take leave of them : he being about to remove to the southern part of the island."

Mr. Winslow states, that the number at the different stations, who have hopefully

Communications.

For the Circular.

NO MATTER WHO-No. IV.

A plea for our Lord Jesus Christ, for the many thousands of our fellow sinners, who are daily perishing for lack of knowledge and for "poor and pious young men."

ADDRESSED TO MINISTERS OF THE GOSPEL. Dearly beloved Brethren.

" And the Lord said unto the Serpent, I will put enmity between thee and the woman, and between thy seed and her seed." Gen. 3.

We all know the history, which the Lord has given us, of the serpent's early enantly towards the woman and her seed, and how he prevailed over all the generations, before the flood, which embraced a period of more than 1000 years—how he then brought about the almost total destruction of the woman's seed.

We all know his enmity, again, after the flood-How he deceived and drew off all mankind from the service of their Maker, till the calling of Abraham, a period of more than 400 years.

We know how our Creator and Saviour, then, adopted a more effectual plan to teach, defend, and protect his kingdom, and to secure a people to himself-He chose Abraham and his posterity, and promised to bless them, with great temporal and spiritual blessings, and through them all the nations of the earth, thus to bruise the serpent's head effectually-thus, "to destroy him that had the power of death, that is the

We are all acquainted with the histories of these two opposite people or opposite kingdoms, as God our Saviour has caused them to be handed down to us, through Moses and the prophets, and other holy men, who wrote as they were moved by the Holy

We all know that the Lord's chosen people, in almost their whole history, were a rebellious people. The Lord hedged them in on every side, [Mat. 21. 33.] gave them excellent statutes and ordinances, such as no other people ever had-led them on, by a mighty hand and stretched-out arm-during their whole history, working miracles of teaching, protection and deliverance, for them. But they were constantly going astray from him, and revolting to the service of the devil, who, in his great enmity towards the seed of the woman was incessantly watching all the Lord's merciful dispensations towards them, watching them in all their movements and constantly deluding them, and drawing them off to his ser vice. Oh! in what animated and pathetic language has the Lord spoken, on this subject, by his servants Moses, and David, and the Prophets—[Deut. 32.]—" The Lord's portion is his people. Jacob is the lot of his inheritence. He found him in a desert land, and in the waste, howling wilderness; he led him about; he instructed him; he kept him as the apple of his eye; as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him. But Jeshurun wax-ed fat and kicked. Thou art waxen fat: thou art grown thick; thou art covered with fatness. Then he forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger—They sacrificed to Devils, and not to God."

And, notwithstanding all the Lord's threatenings, warnings, invitations and entreaties, by his many servants, which he sent to them, "rising up early and sending them," they went on, especially, after the days of David and Solomon, almost constantly increasing in their rebellions, till he could bear with them no longer he ceased to protect them, and gave them into the hands of the king of Babylon, to be carried away from their own country, as captives to Babylon, "that they may know my service and the service of the kingdoms of the

And though the Lord, in the bowels of his loving kindnesses and tender mercies, again had compassion on them, "for his own great name's sake," and after their 70 years cap-tivity, effected their liberation, and carried them back to their own land, yet their history after this period was, as it had been are too highly sublimated to be practicable. before, till they attained to the climax of The forgiveness of injuries, and the love of

the flesh! who was "JESUS OF NAZARETH, THE KING OF THE JEWS."

Satan's kingdom, the seed of the Is it not the directly opposite? satan's subjects always faithfu god and king? Always ready his instructions and obey his commands? Always good scholars, apt to learn and ap to teach.

Though the Lord Jehovah, the God of Israel, often punished them for their wickedness, destroying one nation after another, one kingdom after another, one monarchy after another, and though he strove with them by his Holy Spirit, they were always true and loyal subjects of Satan.

The Old Serpent, in imitation of the God of Israel, always had his kings, his mighty kings, his priests, his prophets, his temples, his oracles, his historians, his eloquent orators, and elegant poets.

His mighty monarchy or kingdom for the time being, was always more powerful, wise and learned, in the serpent's wisdom and learning, (that is, for destroying the bodies and souls of men) than those which had preceded it, till he came to the learned and classical Greeks and Romans.

Now, he had nourished and brought up his children, his seed, to maturity, to perfection. In their whole history, from infancy to manhood, they had not rebelled against him; so that satan could boast .. What could my vineyard have done for me, which it hath not done?" "Hear, O heavens, and give ear, O earth, I have nourished and brought up my children, and they have not rebelled against me."

Now, the serpent had his Augustan age the age of his Cæsars, his noble Cæsars who vainly imagined themselves masters of the whole world, and then, as in later days, exalted themselves above all that is called

Now he had his temples and oracles, his deities and priests to perfection—his noblest generals and soldiers for murdering mankind, as he is a murderer from the beginning-now his greatest historians to record the noble deeds of his generals and armies now his greatest poets, and orators, and moral philosophers, to explain, defend and eulogise all their subtle master's cunning schemes and works for destroying the bodies and immortal souls of men. Oh! what master painters and sculptors had he in the age of classical Greece and Rome! Oh how did they paint and sculpture to the life. Exhibit men and women, and all animals and beasts, in nuture's nakedness! and while in the gratification of all these lusts, passions and appetites and vile affections, which the serpent, through the fall of man, has introduced into this world-All this was necessary to be done by these poets, orators, moralists, sculptors and painters, in order to make their works pleasing to the taste of the polite, learned and classical Greeks and Romans-and to please their master and themselves.

I have now time, only, just to hint to 'your pure minds," dear Brethren, about some of the excellent things which we force our children to learn, as their first lessons, in order to lead them on to be ministers of Christ. Thus to "train up our children in the way that they should go."

We will be more particular as we go on with our infinitely important subject.

Dearly beloved Brethren, be assured that our own souls as well as the immortal souls of the countless millions of our race, all of which are committed to our charge, call upon us, in the language of eternity, to a candid and prayerful examination of this greatest of all subjects.

> Selected for the Circular. PACIFICUS-No. III.

Thus the nature, which is the same as to say, the beauty or glory, of Primitive Christianity, appears in its Founder's character, as defineated by the prophets, in the rules he laid down to regulate the temper and lives of his disciples and the humility, meekness, patience, benevolence, and zeal. which distinguished their lives.

In passing, it may be remarked, that the testimony of unbelievers, on this subject, is not unworthy of notice. It was with hely triumph that Moses said, "their Rock is not as our Rock, our enemies themselves being Judges." Jews and Deists coincide in the sent ment, that the morals of Christ

the only and well beloved Son of God, who | for which we contend; but this is unne. was their own God and King, manifest in cessary, as it is obvious they would have seized an opportunity, had it offered, to convict him of a single act, or sentence, un-On the other hand, what is the history of worthy of himself, as the Prince of Peace.

In a word, if he laid a foundation to des.

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by human life, under any emergency, it was never acted on by one of his disciples, nor so much as insinuated, during the first three centuries of his era. He said to his inisters, "Behold, I send you forth as sheep in the midst of wolves: be ye there-fore wise as serpents, and harmless as doves. When they persecute you in this city, flee ye into another, and fear not them who kill the body, but are not able to kill the soul. He that loseth his life for my sake, shall find it. Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your father : fear ye not therefore, ye are of more value than many sparrows."

And this divine charge was duly regar. ded, as our adversaries admit, until Con. stantine brought a host of warriors into the church.

Now real Christians, as lambs in the midst of these wolves, were sunk in overwhelming majorities, and borne into their collisions, or lost in the wilderness; and this state of things continued until Wickliff rose, and was succeeded by the brighter luminaries, in whose labors we now rejoice with hope.

From the lovely and benign features of unadulterated Christianity, we must turn, secondly, to view the grim visage of war,

War is denominated either offensive, or defensive: but to correctly draw the line of distinction between these sorts of mortal combat is often, to the rulers of bellegerent nations, difficult, and to the common people always impossible. Those who desire war, are seldom deficient in faculties to provoke, by secret measures, acts which art, or falsehood, can readily clothe with an aggressive appearance : and when the impression, that an attack on a people is meditated, becomes popular, it is deemed fair, and important, to anticipate it by commencing hostilities, so that, at least, ninety-nine hundredths of those that fight at all, fight in the dark, as to the specific character of their warfare.

Who could demonstrate, from the bloodstained records of France and England, which of their barbarian contests if any, were strictly defensive?

When fighting men expect an attack, though it should be on the most inadequate grounds, they rarely wait to receive it be-fore they strike. The fact is, if men are trained, and prepared to slay each other, dexterously, instead of avoiding, they seek the "tented field."

"War," as defined by James Jennings, an able British writer, in his Cyclopædia. "is a contest between two sovereigns, states, or large bodies of people, who, unwilling to submit the decision of their differences to arbitration, resort to arms for that purpose." And, as the result of a comparison of war with the religion of Christ, that learned Author ventures to "When the spirit of Christianity shall exert its proper influence on the minds of individuals, and especially on the minds of public men in their public capacities, War will no longer be heard of in civilized society: for whilst we are warriors, with all our pretences to civilization, we

The venerable Thomas Jefferson, a statesman who has had few equals, speaks of war between two nations, as "the unprofitable task of trying which can do the other most harm." "Unprofitable," with a witness! what has it ever done, from Cain's war on Abel, to Napoleon's on Alexander, which might not have been ininitely better done by negociations? As individuals settle their differences more equitably by referees, or in courts of Judicature, than by duels, even so might national governments refer the decision of their controversies to friendly and impartial powers, with far greater advantage than madly to attempt their adjustment by brutal con-

To borrow an idea from Cowper ; at these dreadful games Kings could never play, if their subjects were wise. Only let them revive the exploded custom of placing war-makers in the front of their battles. and peace in this enlightened age, would soon overflow their dominions.

Inveterate depravity, early impressions, the arts of a few designing characters, and "popular delusion," confer on war all its attractions. Inexperience and ardent youth, viewing it in the deceptive imagery of orators and poets; or through the impotheir national wickedness, and filled up the measure of their iniquities, in joining with the serpent and his seed the Romans, the experienced a change of heart, is about 80. dassical Greeks and Romans, in crucifying they admit the peaceable character of Christ drowned in destruction and perdition.

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though I profess subjection to thy laws, sentence, which contains, what might be My voice is still for war! I am yet to be convinced that slaughtering my enemies, and even my friends, under some circumstances, is inconsistent with the religion on: "Christianity, with her political dagger concealed under the sable vestments of the profession of the profession of the starteness of the star taught by thee, and exemplified by thy preto the work of death, upon the shivered fragments of her Father's lane?

not something horrible? yet, be astonished, their minds to slaughter even their best

According to martial law, a soldier must implicitly obey his officer; and never hesitate a moment in effecting the work of death. At the cry, "Havock!" he must, as quick as lightning, hurl on political foes, though his personal friends, the thunderbolts of his profession! David Benedict, A. M. states, in his history of the Baptists, that in the revolutionary war, "The heavens and the earth witnessed the shocking

spectacle of brethren, who but a few days before had set together at the Lord's table, arrayed in dire hostilities against each other, amidst the clangor of arms, and the rage of battle :- brother fighting against broth- of the Law of God." er!" Well might the benevolent historian exclaim, "such are the horrors and un-Gath, publish it not in the streets of Aske-So striking, indeed, is the contrast, War and Christianity, that no small difficulty is felt in repeating the question before us : Who in full survey of the Christian religion and war, can inquire, for information, whether this consist with that, in its origin, nature, or one of its lineaments? The question, we see, has no relation whatever, to the duties or interests of states or kingdoms. It is a plain question of facts. As such, let us seriously revolve it in our minds, and be prepared to answer it on our death beds, & in the presence of our Lord Jesus Christ. This is the Question :- IS WAR CONSISTENT WITH THE CHRISTIAN RELIGION? Is there an accordance between these things? Has war, even tion," &c. considered as strictly defensive, the approbation of Him who came not from above to destroy, but to save men's lives? Has he authorized us by any of his maxims, precepts, examples, to kill them, who we expect intend to kill us? Does he suffer his disciples to take the lives of men whenever they may deem the measure necessary to their

or false, has nothing to do with the present question. (To be continued.) PACIFICUS.

safety? If not, on what grounds is this

slaughterous practice defensible? Our inor-

dinate self-love, want of confidence in di-

vine protection, and the cowardice which

guilt inspires, may suggest that, were we to

abandon defensive war, rumous conse-

quences must ensue; but this, whether true

For the Circular.

THE REVIEWER REVIEWED;

OR, OBSERVATIONS ON

" Stricture, No. 1, By James Brown."

Mr. Brown commences by observing, "At what period civilization made its first but he has advanced no arguments in proof struggle, is a problem for the solution of of his assertion, excepting the very forcible which, we have no certain data." one (to himself) of "it appears to Me," towhich, we have no certain data."

From this remark, one of these two conclusions must inevitably be drawn; either, that Mr. B. considers our first parent Adam and the ancient Patriarchs as having been ignorant and benighted savages; or, that the Bible in his estimation, affords us "no certain data," on which to form an opinion respecting the degree of civilization that existed in the old world, and at that period which immediately succeeded the deluge.

If Mr. B. choose the former of these conclusions, what does he think of those descendants of Tubal, who "handled the harp and organ;" or those of Tubalcain, who were "artificers in brass and iron?" What does he think of Noah, who built the Ark, in which himself & family, &c. were saved from a watery grave, and who was the inventor of wine, which, we suppose, Mr. B. relishes, as a luxury of civilized the inventor of wine, which, we suppose, one of the friends of my country; "He Mr. B. relishes, as a luxury of civilized life? What of Abraham, Isaac and Jacob, whose history bears ample testimony to their professing a very considerable degree is the friend to my Father," or "He is the friend of Mr. Brown," than, to say "He their professing a very considerable degree is the friend to Mr. Brown." When the of civilization?

Or does Mr. B. consider the harp and organ, together with instruments of brass and iron, as mere relics of savage life? If Mr. B. as we think probable, should prefer the latter conclusion, he then places himself in the ranks of Infidelity, and can have no objection to be considered an oppo- are all different subjects, to which "Paul" the permanent fund.

Now, with Christianity and war before ser of revealed truth. That he has no invites the attention of his readers, and us, in fair points of light, who can lay his very favorable opinion of the Bible, we hand on his breast and say, "Lord Jesus, think is fairly deduced from the following

Christianity may be defined, "The love and service of God as taught by Jesus O earth, this is the language of many pro- Christ." To represent Christianity, then fessed Christians! they cooly make up as breaking the law of God-as wearing a political dagger" and "sharpening it to the work of death" on the " shivered fragments" of that law, is grossly absurd and untrue.

If by "Christianity," Mr. B. mean those corrupt systems, bearing the christian name, which have made use of fire and sword to exterminate true religion and knowledge; then he has been very unhappy in his choice of language, and has sacrificed sense to metaphor; and the sentence "partially corrected stands thus;" "Spurious Christianity, concealing, under the sable vestments of her priesthood, a political dagger, has often sharpened it to the work of death, upon the shivered fragments

The sentence, as Mr. B. has left it, is unphilosophical and absurd. To charge the natural effects of war! O tell it not in crimes of men, bearing the christian name, to Christianity itself, is surely no proof of philosophy, candor or judgment; to all of which, we suppose, Mr. B. lays claim. We must consider the sentence under consideration, as, in its strict meaning, bearing a dagger, as sharp and poisonous as any that were ever fabricated, and directed against the christian faith, by a Voltaire, a Gibbon, a Hume, or a Paine. But we trust that Mr. B. for his own sake, will be able to convince us, that he did not mean what he said : We say for "his own sake," because we fear nothing to the cause of Christ.

The following sentence of the "striccontains a very incorrect metaphor "But he who has seen the clouds of savage night scatter before the stars of civiliza-

Now, Mr. B. knows very well that the stars shine only by night, and that so far from scattering, they do but partially alleviate the obscurity of the darkness. Again, we know not with what propriety, Mr. B. divides civilization into thousands of stars for it is but one, and might more properly be compared to the Sun; for as the Sun alone effectually scatters the clouds of night, it could be justly used as an emblem of civilization. The figure as it stands in the stricture, not only reminds us of a Dutchman, but of a double Irishman. But peradventure Mr. B. intended by the word "stars," to designate those men, who are engaged in promoting the civilization of Grammar, and probably wished to intimate that he is one of those stars; and consequently, that the clouds of prejudice and gnorance may speedily be scattered from the atmosphere of Wilmington!

Mr. B.'s attempts to correct the language of "Paul," appear to us very puerile and unsuccessful. He condemns the phrase, "A friend of your society," or "I am a friend of my country," as ungrammatical, and thinks that the preposition to should be used instead of the one that is employed; gether with four irresistible exclamation points!!!!

He has indeed, attempted, in an aukward manner, to introduce Kirkham as favorable to his views; but from any thing that can be found in Kirkbam's Grammar, Mr. B. is unsupported by his authority. To this Mr. B. may modestly reply, "I consider Murray and Kirkham only as "stepping stones," that have been instrumental in raising Me to my present "height of ex-cellence." The rules of English Grammar are derived from general usage and the works of the best Authors; and to these we may safely appeal in support of the correctness of the phrase in dispute. It is surely more grammatical to say, "I am one of the friends of my country," than "I am adjective friendly is used, the preposition to must be connected with it, but this is not the case with the noun friend. Respecting the word "subjects," which Mr. B. thinks improperly used, we would only observe, that the doctrines, the worship, the morals,

therefore he has properly used the word in the plural number.

From the specimen of Grammar and Rhetoric which Mr. B. has given us in his stricture, we cannot help thinking that he would do well to let those subjects alone : But if we have formed a correct opinion of Mr, B. he will not soon be weary of the course on which he has entered.

THE CIRCULAR.

WILMINGTON, FRIDAY, FEBRUARY 4, 1825.

It is with pleasure we learn, that the Rev Messrs. Martin and Magraw, have performed their mission, according to the appointment by Presbytery; and have given general satisfaction. We hope to be able to say the same of those who are yet delinquent, previous to the meeting of Presbytery. Perhaps there never was a time when extra exertions were more needed, than they are at the present.

The Christian Gazette & Youth's Herald has been transferred to Mr. S. B. Ludlow, of Philadelphia, who promises to enlarge it under the new title of the " Philadelphian" to the size of the N. Y. Observer, and to assume its editorial duties himself, some time in May next. The ability and christian character of Mr. Ludlow being very respectably attested, we most heartily wish him great success in his contemplated un-

For the Circular.

On Tuesday evening we had the satisfaction to hear the Rev. Mr. Sargent, a youthful minister of the Methodist Episcopal Church, read the Annual Report of the Wilmington Aux. Miss. Society, with the whole of which we were well enough pleased, excepting that part, wherein it is more than insinuated, that the funds contributed for Foreign missionary purposes, are " squandered." On this subject the drafters of the said Report & ourselves, differ very much; for we believe firmly that the moneys collected for and applied to Foreign Missions, so far from having been "squandered," have, under Providence, effected much good. The Rev. Mr. Sargent speaks with animation; has a good voice; a distinct and correct pronunciation-proper attitude-and possesses the peculiar happy talent to command a serious attention-but still, from the frequent representations made of his "thrilling eloquence," our anticipations of him, were not fully realized-yet, upon the whole, many of his auditors were highly pleased with him-and so were

MISSIONARY.

MISSIONARY STATIONS.

The last Missionary Herald contains a general view of missions among the heathen, under the direction of Societies in the United States.

American Board .- Preachers of the Gospel from this country 35-native preachers and interpreters 5-laborers from this country, including missionaries and assistant missionaries 64-Total 142. Stations 34; churches organized 13-schools 95-scholars, about 4000.

United Foreign Missionary Society .- 9 stations, 8 of which are among the Indians of the U. States. The ninth has been recently commenced in the island of Hayti.

Baptist Board .- Eight stations-three of which are in Burmah, one in Africa, and the rest among the American Indians.

Methodist Missions .- Three stations, among the American Indians. Episcopal.-One station, at Oneida Castle, near Oneida Lake.

the Indians. Western Missionary Society .- One station, at Maumee, west of Lake Erie.

Synod of S. Carolina and Georgia. - One

United Brethren. - Two stations, among

station, among the Chickasaws. The receipts in the treasury of the American Board, from Nov. 18th, to Dec. 20th inclusive, were \$3,828 28. Also \$175 to Young Indian PREACHERS.

- speaking of the zeal which some of the young Indians manifested for the conversion of souls; mentioned this fact about ---, one of the young Indians sent to the Foreign Mission School, when we were travelling through we were hospitably entertained by Mrs.-Soon after an introduction, and we had seated ourselves, &c. -- the young Indian was missing, and we searched for him for some time, and at last found him in another and a retired part of the house, where he had discovered an aged woman, totally blind and ignorant of God; reading and explaining to her the 3d chapter of John about the new birth: and pressing it upon her attion with all his heart. Subsequently while we remained there, he would embrace every opportunity to instruct her, and urge her to consider her state.

And at whatever place we stopped or tarried, he would soon disappear; and afterwards we would find him in the kitchen, or at the stable talking with the servants or ostlers, about God and their souls -C. Gaz.

Sudden and remarkable death .- The Rev. Harvey Loomis, of Bangor, in Maine, one of the most useful, and influential Congregational ministers in that State, while apparently in good health, was suddenly struck with death, in the pulpit, on the first Sabbath of the New year. It is remarkable that he had selected for his text, "This year thou shalt die." The particulars are communicated in the following letter, from Mr. Daniel Pike, to the Editor of the Portland Mirror.

This morning our beloved pastor went to the house of God at the usual hour of worship. He made no mention of ill health to his family, nor after he had arrived at the meeting-house. He had been in the pulpit but a few minutes before he was observed to be sinking from his seat, and at the same instant a noise of distress was heard. The people took the alarm, and in a moment some were supporting him. But he took o notice of them, nor uttered a word. In a short time, at most not more than ten minutes, all signs of life vanished. Medical aid was at hand, and means to restore animation were used for nearly two hoursbut he was dead.

The sermon which he had prepared for our instruction was from the text, "This year thou shalt die." It was appropriate to the commencement of the year. The subject was well chosen, and treated in a manner at would have rendered it instructive; but God had selected another method of admonishing this people. Instead of listening to the voice of their teacher. they were called to attend to the direct address of Jehovah. The scene was solemn and deeply impressive. We were obliged to feel that our life is a vapor, which appeareth for a little time and then vanisheth

Gay youth! Do hope's delusive beams Attract thy giddy eye? Dismiss thine idle, blissful dreams, For this year thou shall die!

Strong man! Dost thou for lucre moil, For fading honors sigh? Forbear thy fruitless, worldly toil, For this year thou shalt die !

Old man! Who still dost grasp the sand, Unmindful of the sky, Relax thy hold, unloose thy hand. For this year thou shalt die!

Sinful man! Hear sweet Mercy's strain, And break each guilty tie; Then thou a beavenly crown shalt gain, Though this year thou shall die!

Thus would the holy man have spoken, As dawn'd the New-Year's sky-But forth Death's fearful voice has broken-Speak not-Thou, Now, shalt wie!

He sunk and died .- But why that grean? Why weeps each gazing eye? Hear ye not Christ's transporting tone-"My friend SHALL NEVER DIE!"

Poet's Corner.

"To arwake the soul by tender strokes of art....
"To raise the genius, and to mend the heart."

To the Editor of the Circular. Dear Sir-If you think with me that the following Hymn is worthy of a place in the Circular, you will please publish it. It is said to have been composed by Mr. JAMES JOHNSON, of West-Fallowfield, Chester county, Pa.—The poetry is good-and, as all such poems should be, it is well spiced with piety.

HYMN .- TUNE, " Heavenly Manna."

Come, & see how a Christian can die.'-Addison Hark, my soul! the voice of Jesus Comes thy bleeding wounds to heal; No more sinning, no more sorrow, Soon you'll pass through death's dark vale. He will make the darkness vanish

With the brightness of his face; Venture forward, tim'rous spirit, Seize upon eternal peace.

Hear, my soul, you notes melodious! See you bright angelic throng! Loose your silver chords, fond nature, Let me join the heav'nly song. Angels spread their golden plumage; Wait to waft my soul on high-Worlds of light behind me vanish, As I soar above the sky.

See, the crystal gates fly open! Heav'nly glories shine around: O, see! Jesus comes to greet thee : On my head to set a crown. Heav'n's high arch resounds with praises-Angels bow before the throne-Father, Son and Holy Spirit, The new heir of glory own.

> From the Family Visitor. HYMN,

From the 18th Luke, 37th verse.

Hark! to the joyful song of praise That grateful voices loudly raise, A thousand tongues proclaim on high, "Jesus of Nazareth passeth by."

Poor wanderers of this dreary waste, Who on your toilsome journeys haste; No longer weep-no longer sigh, "Jesus of Nazareth passeth by."

He brings a balm for every woe That our degenerate race can know; Then let us hail with joyful cry, Jesus of Nazareth passing by.

Hast thou some hidden grief within ? Some blighted hope-some secret sin? Haste then, the healing power is nigh-"Jesus of Nazareth passeth by."

Art thou fast bound in misery's chain? Opprest by want, disease, and par Approach, and bid thy sorrows fly "Jesus of Nazareth passeth by."

Who sits forlorn in mid-night gloom, And hopeless bears his bitter doom? Let him lift up his sightless eye-"Jesus of Nazareth passeth by."

He comes to bid our sorrows cease! He comes to pour the balm of peace ! Then let our tongues with joy proclaim Jesus of Nazareth's holy name!

RELIGIOUS.

From the Connecticut Observer.

THE EXPOSITOR.

Genesis vi. 6. And it repented the Lord that he had made man on earth, and it grieved him at his heart.

Objections have always been made to the scriptural representations of the divine Being, as unintelligible and absurd. It is easy to make objections of this kind, and to give them an air of plausibility. The sceptic supposes he discovers much discernment when he says, 'The doctrine of the Trinity is unreasonable, three cannot be one, and one cannot be three.' It may also be said, with equal propriety, that the doctrine of the divine omnipresence is unreasonable. For what can be more absurd than to tell a person in Jerusalem that God sees you, he is here,' and say the same to a person in Rome at the same time, meaning, in each case, that God in his whole

existence, according to the analogies of the say that God has existed as long in the past as he is to exist in the future, that his existence will be as long after time shall end as it was to be when it began, and that his future existence will be as long as existence can be, seem like contradictions. The truth is, many of the principles of human reasoning are inapplicable to an infinite, self-existent, and eternal being.

I apprehend that a great cause of the obscurity of our ideas on this subject is, the deficiency of language. Language is the medium of thought as well as expression it is derived from the necessities and convenience of man, and is suited to his capacity. A revelation from God to man must be conveyed in human language. This, not being formed for the intercourse of spiritual beings, must be inadequate to a just exhibition of their relations and characters. In this view, it is a matter of just surprise, not that the scriptures have their obscurities in regard to God, but that they communicate so much intelligible truth respecting his character and providential government.

In the vehicle of human language, it is indispensable that the divine nature should be represented, in many respects, in the likeness of man. We being unable, as I think, to form an idea of a purely spiritual being, it is necessary for our conceptions that such an one should be exhibited as material. Thus, though the scripture declares explicitly, that God is a spirit, it con-stantly speaks of him as possessing corporeal members and human sensations. The Psalmist desires to praise the Lord, because "his right hand and his holy arm hath gotten him the victory." The warrior achieves his victory with his right hand and his right arm; and this victory was the work of God. When human actions or affections are ascribed to him, the expressions are, necessarily, figurative. And they are to be considered strictly true no farther than they are applicable to a holy and spiritual being. A remarkable passage in which human faculties are ascribed to God, is Prov. i. 24, 26. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded :- I also will laugh at your calamity; I will mock when your fear cometh." No one finds any difficulty in this solemn passage; these actions are applied to God, so far as they can belong to him He calls and stretches out his hand to sinful men, in the invitations of his gospel; and, in the day of retribution, he will not be affected or moved by their supplications

In the days of Noah, God looked upon the universal wickedness of men, and seeing the world dispoiled of its primitive purity, filled with violence and blood, with idolatry and profaneness; seeing man, created in his own image, the slave of sin and corruption, he repented that he had made him. His conduct was as averse to the holy nature of God, as the conduct of an orphan, taken by a good man in early childhood from the abodes of poverty and vice, bred with tenderness, and supplied with every privilege, running, as he attains to manhood, into every impurity and crime, can be to his benevolent benefactor. The favors he has received make him the greater affliction to his patron and himself, and the greater nuisance to the community. His benefactor repents of what he has done for him. In this repentance are three things. His expectations are disappointed, the be-nevolent desires of his heart are not realized, and he feels a great abhorrence of such ingratitude and wickedness. The first cannot appy to God, the others do. The conduct of the wicked is most contrary to the benevolence of his holy heart, and the object of his abhorrence. In view of the wickedness of the old world, he exercised all those affections which a good man could, in a like case, in repenting for what he has done, so far as such affections could belong to an infinite and holy God.

"It grieved him at his heart." The evils, which the wicked had brought upon themselves and their race, were as much opposed to his holy heart, as was the wickedness of Jerusalem to the Son of man, when he wept over it; as the conduct of the wicked is to the good man who grieves at the ruin which they are bringing upon themselves and their fellow-men. When God repents, he experiences no disappointment, he has no regret for what he has done, he has no change of purpose, but possesses all that abhorrence of sin which repentance, in any case, can imply.

Calvin observes, in his Commentary on this passage, that "the Holy Spirit adopted this expression to our capacity, because. character, with all his perfections, is present God's hatred of sin & detestation to it could a large to his former stock of Books, among which are at each place? The eternity of the divine yet otherwise here forming the commentaries; all or which will be a former stock of Books, among which are at each place? at each place? The eternity of the divine not, otherwise, be so forcibly exhibited."

If such be God's holy hatred of sin, every human mind, is equally objectionable. To impenitent sinner is in a state of extreme danger. And, whithout a renovation of heart, without that holiness which is the gift of the divine Spirit, no man can see the Lord.

Chronological.

For the Circular.

As there now appears to be a pretty gen-eral disposition to "search the scriptures," any thing calculated to aid in this pleasing exercise, I presume will prove acceptable. You will, therefore, sir, please to publish the following result of an hour or two's la bor. To the experienced Theologian it will prove but of little advantage; but to many others, I would fondly hope, it may be useful.

A CHRONOLOGICAL TABLE,

Of the Ante-deluvian Patriarchs, &c. Note .- A. M. signifies "in the year of the world."

Years old when sons were b			Years lived.	
Adam	130	000	930	930 Enoch
Seth	105	130	912	1042 died
Enos	90	235	905	1140 435
Cainan	70	325	910	1235 years
Mahalaleel	65	395	895	1290 b'fore
Jared	162	460	962	1422) his
Enoch	65	622	365	987 5 Fa-
Methuselah	187	687	969	1656 > 5ye-
Lamech	182	874	777	1651 5 ars.
Noah was years old when	600	1056	950	2006 that is
the flood came		year of		1656 \ years
			flood.	350 flood.

Explanation of the Table.

Read the first column, thus-Adam was 130 years old when Seth was born-Seth was 105 years old when Enos was born-Enos was 90 years old when Cainan was born, &c. See Gen. 5th chapter.

The second column containing the year in which they were successively born, is formed by addition, thus-Seth was born A. M. 150, to this add 105 years, that is his age when his son was born-the sum is 235—This, of course, was the year in which Enos was born. To this add 90, the age of Enos, when his son was born, makes the sum 325, the year in which Cainan was

born, &c.
The third column contains the years they successively lived, taken from the chapter above cited. Now add these years in succession to the year in which each was born, the sum determines the year in which each died. Thus, Seth was born in the year 130, and fived 912 years; of course he died in the year 1042. Enos was born in the year 235, and lived 905 years; hence he died in the year 1140, &c.

Remarks .- From the above table it ap-

1. That the Flood came in the year of the world 1656.

2. That Enoch died, (or was translated)

435 years before his father. 3. That all the others, excepting Lamech, out-lived their fathers. Lamech died

five years before his. 4. Methuselah died the same year of the flood-and all the others died before that

period, excepting Noah. 5. Noah lived after the flood 350 years,

Gen. 9: 28, 29.

By referring to Gen. 11: 26, we find that Abram was born in the year before Christ 1996 .- See Margin. Hence Noah was dead only 2 years before Abram's birth. Found thus-

From Creation to Christ 4004 years, B. C. Abram born

2008 A.M. Noah died A. M.

6. Methuselah lived 243 years cotempoary with Adam. Found thus— Adam died A. M. 980 wethus. born A. M. 687

He lived also 600 years cotemporary with Noah, and Noah lived to converse with Zerah, the father of Abram, several years. Hence the account of Creation, the Flood, &c. was brought down to Abraham's day, by passing from Adam to Methuselah, from him to Noah, and from Noah to Zerah.

Yours, &c.

Cheap Books.

The Editor has just received a large accession be sold low, for cash.

OBITUABY.

"Oh! death-What havoc hast thou ade, since first was drawn the sin aven-

Died,

On Friday morning, the 7th, ult. Mrs. MARIA CARSON, the wife of Mr. Henry P. Carson of Mountjoy, in the 22d year of her age. This amiable lady bore her short conflict with a calm le. signation, indicative of the firm and rational christian. The circle in which she moved has lost one of its brightest ornaments, and society. in general, a valuable member. She was beer, olent without the least show of Pharistical osten. tation-probity shone conspicuous, and shed a lustre on all her actions. In few characters were connected a greater assemblage of virtues. She was an affectionate wife—a sincere friend. From her modest and unassuming manners, she was truly prepossessing.—By those who knew her best, her loss will be deeply felt and sorely regretted, as long as virtue has any advocate, or memory holds her empire in the soul. Lan. Gaz.

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In France, Nov. 6, the Duke DE No. ILLES, Peer of France, aged 85. He had five daughters by his wife, the daughter of the immortal Chancellor d'Aguessauthe second of them was the heroic wife of the brave General LAFAYETTE.

In Washington city, on the 20th ult. Mrs. SA. RAH W. LARNED, aged 25 years, the widow of the Rev. Sylvester Larned, late Pastor of the Pres. byterian Church in New Orleans. She exemplified the blessedness of the hopes which faith in the Redeemer can afford amidst the afflictions of the page 1820, she had been called to life. Since the year 1820, she had been cailed to mourn the loss of her distinguished husband, her only child, her mother, her brothers, and her ony sister. She was a victim of the same kind of The consolations of the Gospel were fully hers. To the inquiry how she felt in the prospect of death? she replied, "tranquil." She remarked, when her vision failed, "my eye-sight is gone, but I have bright views of Jesus"—and, as if she was just entering Heaven and in the limit of the consolation. was just entering Heaven, and in full view of the mansions of eternal rest, she said-" I would not be back for worlds"-and in a few moments after

Thou art not gone, for 'neath you fresh-made

In slumber, thou reclinest-and so deep, So calmly, saintly dost thou lest profound, We would not, dare not break, sweet one, thy

sleep.
There rest, until the gen'ral resurrection-day,
When Christ, to all the saints, "Arise!—arise!"

Hymenial.

Married,

In Concord, N. H. on the 17th ult. by the Reverend Dr. M'Farland, SOLOMON PAYNE, Esq. of Canterbury, Connecticut, to Miss SARAH BARKER, daughter of Mr. Lemuel Barker.

Some females fall in love with wealth, Some with a lovely swain; But SARAH, in the bloom of health, Takes to her bosom PAYNE .- Com

At Hartford, Conn. Mr. P. B. GOOD-SELL, publisher of the "Mirror," to Miss ELIZA BULL, daughter of Thomas Bull, Esq. all of that city.

P cace be within your house, and care Be far away. Let love be there: Go on-to fear and sorrow strangers, O n-through the chances and the dangers Of this short life, 'till at its close D elivered from its thousand woes, Safe from its follies and its fears-E spous'd to smiles-divorc'd from tears-

Like laborer when day is gone, Life lays its well borne burden down.

To our Subscribers.

We have this week forwarded to our Agents, the accounts of subscribers up to the first of May next, the close of the year. Agreeable to our terms the present year's subscription was due first Nov. last. Several subscribers have requested their papers to be discontinued, without paying up arrearages. Our terms require all arrearages to be paid previous to relinquishing.

Those persons who reside at places where we have no agents, will please send their dues by some convenient private conveyance, if practicable; if not, by mail at our risk .- We have marked on the margin of each paper, the sum due, up to the first May next. We have only to request of our punctual friends to continue their kindness-of those few who are two, three or four years in arrears, to do better in future.

January 28, 1825.

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